

DESTINY

The Magazine of National Life



Photo by Ewing Galloway

PLANTING OF THE LORD

"And They Shall Be Like A Tree Planted By The Rivers Of Waters"
(See Inside Cover)

FEBRUARY 1940

25¢ A COPY

Planting Of The Lord

TREES ARE often referred to in the Scriptures. The Prophet Isaiah speaks of the blessings which will follow the establishment of the Kingdom of God in all of its perfection; when men will be clothed in garments of praise and therefore may be called "trees of righteousness" (Isa. 61: 3). They are also referred to as "the planting of the Lord," for when actuated by His Spirit, they are indeed the work of His hands.

Because the works of faith and fidelity to God manifest themselves in patience, kindness, goodness and longsuffering, the fruits of the activities of those who overcome to this degree will live up to and even surpass the traits of character so ably set forth by Rudyard Kipling in his famous poem:

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings — nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And — which is more — you'll be a Man, my son!

DESTINY . . . The Magazine of National Life

Volume XXXI

FEBRUARY 1960

Number 2

HOWARD B. RAND, *Editor*

N. I. SIMONS, *Associate Editor*



Contents

Concealing and Revealing	29
Desperation Diplomacy	43
Displacement	37
Foolish Commitments	30
The Message: Not the Man	31
Month By Month	35
The Pattern of Conflict	28
Planting of the Lord	26
Review of World Affairs	41
Russia's Missile Bases	30
The Trumpet Sounds	27

Destiny

REGISTERED U. S. PATENT OFFICE — Published monthly by Destiny Publishers, with offices in Merrimac, Massachusetts. Year's subscription, \$3. Life subscription, \$35. Single copies, 25c. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian money orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; British subscriptions through C. E. Sleigh, 2 Highfield Road North, Pelsall, near Walsall, Staffs., England; per year £1; Life subscription, £10; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Change of address must reach us 60 days in advance of month of issue. We cannot be responsible for the return of unsolicited manuscripts, nor guarantee prompt editorial attention. The writers are responsible for views expressed in signed articles. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Second-class postage paid at Merrimac, Massachusetts. Copyright 1960 by Destiny Publishers, Merrimac, Massachusetts. PRINTED IN U. S. A.

THE MARCH OF HISTORY

The Trumpet Sounds

OBSERVING the approach of the day of conflict, the Prophet Joel issued the call: "Blow ye the trumpet in Zion," that is, sound an alarm that the Day of Battle is at hand. Preceding the conflict itself there was to be a period of alert during which an endeavor would be made to avoid war if possible. This interval was to be characterized by the talk of peace and it has been marked in just this way by propaganda speeches of Premier Khrushchev and the peace messages of the President of the United States and others.

On December 11, 1959 the Night of Alarm came to an end and we entered a 1152-day period designated as the Day of Battle, which will not terminate until February 5, 1963. We may expect, as we progress through the months ahead, to observe a complete change in the tempo of events. While during the Night of Alarm which has just ended the tendency was always toward the assuagement of difficulties without resorting to the force of arms, the trend of the recurring alarms and crises now is toward inevitable conflict and the ultimate which is the Battle of That Great Day of God Almighty.

It is of marked interest that in the closing days of the Night of Alarm three major warnings were issued which emphasize the seriousness of the times before us.

On December 6 a study made for the Senate Foreign Relations Committee by a research group at Johns

Hopkins University declared that the United States is now "open and vulnerable" to a direct attack by nuclear missiles, with vulnerability steadily increasing.

The next day, December 7, a study by the Rockefeller Brothers Fund, Inc., issued the warning that the possibility of war must be faced, that when Soviet Russia secures a clear superiority in the arms race, they will use this method to blackmail or attack their major opponent, the United States.

The third warning came on December 8 when, in the release of the Stanford Research Institute study, it was stated that the horrors of nuclear war may prove to be no deterrent if a showdown comes. Nuclear weapons are a fact, the report states, and the mutual annihilation theory preventing conflict is successful only if both sides completely accept it. Soviet Russia believes, if they strike first, that, due to the crippling effect of their surprise attack, retaliatory measures by the U.S.A. would result in no more damage to them than that which resulted from World War II.

Thus the Night of Alarm, which began on October 15, 1956 with the attack by the State of Israel in the Sinai Peninsula and the British and French invasion of the Suez Canal Zone, closed with the heightening of the alarming outlook. It is interesting to note that the Soviet threat to create a nuclear holocaust for London and Paris unless the troops were withdrawn at the beginning of the Night of Alarm compelled a premature withdrawal and prevented the British and

French from attaining their objective. During the final months of the Night of Alarm, in the fall of 1959, Soviet Russia appeared to again be threatening nuclear destruction over the settlement of the Berlin issue. As the Night of Alarm came to a close on December 11, 1959, Khrushchev declared that Soviet Russia has enough nuclear armed rockets "to raze to the ground all of our potential enemies."

The 1152 days from October 15, 1956 to December 11, 1959 were indeed fraught with alarm and they closed while President Eisenhower hastened on a 22,000-mile trip through many nations, hoping to alleviate tensions as he extolled the virtues of peace — a proclamation of desperation in the face of mounting world-wide forebodings of disaster.

The Pattern of Conflict

THE BOOK OF Revelation portrays in graphic symbolism the preparations for world-wide conflict. John beheld the emergence of three unclean spirits like frogs, which are emblematical of Fascism, Nazism and Communism, stating that their purpose is to gather the kings of the earth and of the whole world to the Battle of That Great Day of God Almighty. The gathering completed, and before the conflict begins, a warning of an interlude is given in the statement:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16: 15.)

Paul, in I Thessalonians 5: 2, speaks of the coming as a thief, but he associates it with the resurrection and translation and he states how the time for its occurrence will be made known:

"When they shall say [lay forth, discourse on] Peace and safety; then sudden destruction cometh upon them." (I Thess. 5: 3.)

During the closing days of the Night of Alarm, and as the Day of Battle began, by great mass demonstrations on the part of millions, people responded to what may well be termed a discourse on peace and safety by President Eisenhower of the United States on his 19-day tour of nations. That discourse took place at a time when the nations are preparing themselves for a nuclear holocaust of destruction, thus confirming the warning set forth in the Book of Revelation that the thief-like coming would be imminent when preparations for conflict had been completed.

Paul times this peace discourse as just preceding the conflict itself and warns that it would herald the coming of the resurrection, a subject which he had just been discussing. He pegs the fact that those involved in the resurrection and translation will not experience the Day of Wrath; that is, the holocaust of destruction, but that they will escape this time of judgment:

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake [to be translated] or sleep [to be resurrected], we should live together with him." (I Thess. 5: 9-10.)

Jesus Himself admonished all who look for His appearing:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.)

The things of which Jesus was speaking are the world-shaking events that will culminate in the Great and Terrible Day of the Lord. To those who are classified by Paul as awake and watchful, Jesus has this to say:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption [loosing away] draweth nigh." (Luke 21: 28.)

Event signs are already demonstrating that the things of which Jesus spoke are beginning to come to pass, a fact that is dealt with in detail in *Marvels of Prophecy*.* Paul has not only associated the present peace and safety discourse with the imminence of the resurrection and translation — that is, the loosing away — but he sets it up as a signpost that sudden destruction is at hand:

"Then sudden destruction cometh upon them [those who are carried away by the discourse on peace and safety], as travail upon a woman with child; and they shall not escape." (I Thess. 5: 3.)

There has been nothing in the past to equal the fervor with which the "peace discourse" by President Eisenhower has been received. Because of this enthusiastic reception, one newspaper headed its column at the time in large type: "President Proves Peace Exportable." Commenting upon this, the statement was made:

"That, unlike certain wines, it travels well, that peoples of all shades of face and religions and cultures we have seen on this trip endorse it and plainly believe Ike can achieve it."

The pity of it all is that the people are being deluded, for no man can achieve that which is desired so long as men walk contrary to the ways of peace. Peace is not an abstract commodity; it is a way of life. It is the fruit of righteousness and, until individual and national righteousness is established throughout the earth, wars will not cease. Even while the President of the United States was endeavoring to "export" a message of peace, the nations feverishly prepare for war. All this exemplifies what the prophet has declared as a truism:

"There is no peace, saith my God, to the wicked." (Isa. 57: 21.)

Isaiah points out the only road to peace:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa. 32: 17.)

The very nation where the President made his greatest effort in the interest of peace as the Night of Alarm came to a close and we entered the period of the Day of Battle is itself a nation of idolatry. Even the other

*\$3.00 postpaid. Destiny Publishers, Merrimac, Mass.

nations to whom he endeavored to be an ambassador of peace are far from practicing the ways of righteousness.

As the President of the United States made the subject of peace his major topic, the world at large was listening, leading one editorial commentator to say:

"This is a mission without parallel in the annals of the presidency, far beyond even President Woodrow Wilson's trip forty years ago."

It is indeed true that it was a mission without parallel for, unknown to the President himself and to those responsible for planning his itinerary, this discourse on peace as the Night of Alarm ended and the Day of Battle was ushered in, is of extreme significance. The entire pattern of action is to now undergo a radical change, for, while alarming situations arose again and again during the last three years, the nations drew back from actual war. Having now entered the Day of Battle, however, the tempo will definitely change, with developing crises ultimately leading to conflict. But before conflict becomes an actuality, the final, abortive effort to bring about peace through discourse was to be a sign to the watchful that the age is indeed drawing to its close.

It is interesting to note that during the final months of the Night of Alarm Premier Khrushchev gave voice to the Communist pattern of peace in the name of world disarmament. But in a system dominated by the doctrines of Karl Marx, its peoples the slaves of the state, their peace propaganda can have only one meaning: subjection to the principles of Communism. With the close of the Night of Alarm and the beginning of the Day of Battle, President Eisenhower proposes peace and freedom but provides no way to implement the peace of which he speaks, for both Khrushchev and Eisenhower have failed to recognize the fundamental principle that without righteousness there can be no peace. The Psalmist puts it well when he declares:

"Mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85: 10.)

Not until mercy and truth are joined together and righteousness is firmly established will genuine peace become a reality. Because of the failure to recognize this, the pattern is being clearly established wherein conflict, not peace, is being spawned in the councils of nations and the discourse on peace and safety is a last-ditch endeavor to ward off the inevitable which men fear as the day of actual battle draws near.

Concealing and Revealing

FEW ARE AWARE of the marvelous way in which God is concealing and at the same time revealing the meaning of current world developments. One of the most interesting aspects today of the fulfillment of prophecy is the remarkable way in which the words of the angel are coming to pass who pointed out to the Prophet Daniel that the great majority of people living in the generation witnessing the events transpiring at the very end would be incapable of comprehending what

was taking place. In contrast to this blindness, a few would have discernment and recognize their full significance. Daniel, who had inquired about the interpretation of the revelation he had received, was told:

"Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12: 9-10.)

The Septuagint translates the 10th verse:

"Though many be chosen and made white and purified and sanctified, and transgressors transgress; yet no transgressor will understand, but the prudent will understand."

Ferrar Fenton renders this verse:

"Many will purify and cleanse, and refine themselves. But the rebellious will be wicked, and none of the wicked will understand; but the Teachers will understand."

The word "wicked" in this context does not mean only utterly depraved persons; it refers to all those not included in the classification: "purified, and made white, and tried." Ferrar Fenton's use of the word "rebellious" is more exact, designating those who are "out of step with God."

The angel then went on to point out the importance of certain chronological time periods, without the knowledge of which the wise would not be able to evaluate the relationship of particular events transpiring at the end to the whole pattern of prophecy. What would otherwise appear as ordinary happenings are seen to be much more than commonplace by the exactness of timing.

As pointed out in *Study in Daniel*, the sealed book is now being opened, for we are living in the generation when that which had been concealed is now to be revealed. The key that unlocks all this for the wise is their ability to understand the application of the time factors in the light of their Scriptural meaning. The statement is made:

"Though the vision is now being made clear, those who are evil and do wickedly may read what is written but will still be unable to understand. Only the righteous, or wise, will be able to comprehend the full significance of what they read." (*Study in Daniel*,* p. 379.)

Because the great majority in this present generation disbelieve the Word of the Lord and prefer to ignore the admonitions of His prophets, they are completely unmoved by the multiplicity of signs, highlighted by their marvelous timing, emphasizing the fact of impending judgment as the age draws rapidly to its close. Although what is reported in the daily news is in complete accord with the Prophetic Word, it is as though one were speaking in a foreign tongue when an attempt is made to bring understanding to those indifferent to the messages the prophets have directed to our generation. Not having a discerning spirit, the signposts of prophecy fulfilled are to them no more than the natural unfoldment of the general course of world activities in the humdrum progress of national and international affairs.

*\$5.00 postpaid. Destiny Publishers, Merrimac, Mass.

Since the beginning of World War I, we have passed from one major crisis to another, the volume of which has become a veritable crescendo of sound, like the signal of a trumpet blast, alerting the wise. Yet, during the forty years following the Armistice terminating World War I, comparatively few have an adequate appreciation of all this. Now, as we approach the climax which will bring the present order to its end, a heavy cloud of disbelief overspreads peoples and nations. We are indeed witnessing the fulfillment of the words of the Prophet Isaiah (Isa. 29: 9-14) that a spirit of deep sleep has closed the eyes, covered the vision and sealed the book, so that the disbelieving and indifferent, who are in rebellion against God, will not understand.

Foolish Commitments

ON DECEMBER 10, 1959, as the Night of Alarm came to a close, President Eisenhower told a worried India that the United States wants most of all a controlled disarmament but stands ready to defend its friends against Red China's alien philosophy and great military might.

The news report labeled the President's address before the 600-member Indian parliament as the major speech of his 11-nation tour. In his address, Eisenhower assured the 400 millions of India that "the welfare of America is bound up with the welfare of India." But is it?

India is not a Christian nation, although there are many Christians there, of course, as the result of missionary activities. As a nation India is wholly given to idolatry. The destiny of America, traditionally a Christian people, the coin of whose land carries the statement, "In God We Trust," surely is not bound up with the welfare of an idolatrous people. If President Eisenhower fully understood the significance of all this, he would never have made the above statement.

Unfortunately the trend of the times is to assume that all men are equal and those who recognize existing racial inequalities are called bigoted and prejudiced. But God makes such distinctions, even setting the bounds of all peoples according to the needs of those whom He declares are His own. He also forbade His people to enter into covenant relationships with other races in order that they might be set apart from the nations around them. The purpose of this separation was to prevent God's people from imitating the ways of the heathen; instead, they were to serve their Lord in righteousness and in purity.

America's welfare and destiny, therefore, are most emphatically not bound up with the welfare of India. Rather, we have inherited the wonderful promises of God to our forefathers under the covenant made with them at Mt. Sinai. We are heirs of the promises of greatness when, in accordance with the statement made through the Prophet Ezekiel, God will make a covenant of peace with us:

"It shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary

in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." (Ez. 37: 26-27.)

The prophet states the result that will follow and that India, China and the rest of the heathen nations will recognize and understand that this nation is the people of the Lord:

"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ez. 37: 28.)

To sanctify is to set apart and here the Lord, through the Prophet Ezekiel, is definitely declaring that His people will be set apart from all the nations around them. The fact is, President Eisenhower's "peace offensive" is to fail. His desire to bring about the unity of brotherhood and community of action among the races will come to nought, for it is not God's plan that universal peace will come about in this way. If the President of the United States and his advisers had recognized that the Anglo-Saxon-Celtic peoples are Israel in the world today and heirs of the promises made to Abraham — promises which by no stretch of the imagination can be inherited by any other people — they would have known better than to have assured a pagan nation that the welfare of the United States of America is bound up with the welfare of peoples outside of the covenant.

However, as a leader in Israel, the President has committed our nation to defend a heathen people, a pledge that God will require us to keep regardless of consequences to ourselves. When Joshua and the elders entered into covenant relations with a people apart from Israel, i.e., the Gibeonites (Joshua 9), they had to keep the requirements of the oath they made to their own detriment. Today, our commitments will be a contributing factor in increasing the severity of adversity that will bring suffering upon our nation until we awaken to the knowledge of our identity and arise to our responsibility as the Israel of God in the world today. Then we will become aware of the foolishness of the course now being pursued and abandon it to seek Divine direction, acknowledging that the Lord is our God and we are His people.

Russia's Missile Bases

IN CHAPTER III of *Marvels of Prophecy*,* under the title, "Modern Weapons of Warfare," there is a discussion of the weapons that the prophets foresaw would be used in the coming world conflict. Soviet Russia is to be prominently involved in the holocaust that will result from their use. The following news report confirms all this and substantiates the fact that we are now living in the day when the fulfillment of the prophetic warning is soon to become an actuality:

"Russia has 100 missile bases in East Germany, the Ukraine, Carpathians, and on the Baltic coast, and holds the capacity to fire an atomic warhead of 1,800 pounds as

(Continued on page 46)

*\$3.00 postpaid. Destiny Publishers, Merrimac, Mass.

THE MESSAGE: NOT THE MAN

By Howard B. Rand

WHEN THE LORD called upon men to testify against His people because of their sins and warn them about the consequences of their ways, or prophesy about coming things, it was not the man commissioned for this task who was important; rather, it was the message he was instrumental in delivering to the people in the name of the Lord that was all-important. This fact is quite often overlooked in a study of the works of the prophets of the Lord. When the emphasis is placed upon the man rather than upon the message given under the inspiration of the Holy Spirit, oftentimes conclusions are reached which are contrary to truth if the import of what is being conveyed in the prophetic proclamation were fully considered.

The most well-known example of this misplaced emphasis is the popular approach to the Prophet Malachi's statement regarding the coming of Elijah. Because Malachi makes the pronouncement, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4: 5), the stress is too often laid upon the coming of a man rather than upon the proclamation of the Elijah message before the coming of the Great and Dreadful Day of the Lord. This is borne out by the readiness with which students of the Scriptures acknowledge their familiarity with the passage concerning the coming of Elijah, yet, when they are asked about the significance of the message that was to be proclaimed, many of their answers at once become vague and some are even inarticulate.

It is indeed unfortunate that students have emphasized the man instead of the message; hence, while engrossed in looking for the coming of someone whom they expect to be able to identify as Elijah, they are

completely unaware of the fulfillment of the prophecy concerning the proclamation of the Elijah message in accordance with Malachi's prediction.

John Not Elijah

This very circumstance has confirmed what we have long suspected would be true, that at the time of the proclamation of the Elijah message, the generation then living would be slow to identify it and recognize the significance of the means by which it goes forth. When John the Baptist came preaching in the wilderness, no one was aware of the full import of the work he was doing. When questioned concerning who he was, he maintained that he was not Elijah (John 1: 21), and this was true, for he was but a voice in the wilderness, declaring the Elijah message (John 1: 23). The fact that he was doing this did not make John actually Elijah, although he had come in the spirit and power of that prophet. Prior to John's birth, his father Zacharias was told by an angel:

"And he shall go before him [the Lord] in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 17.)

It was not readily apparent to John's associates and neighbors that he was assuming the Elijah role when he preached the baptism of repentance for the remission of sins (Luke 3: 3). If it were not for the statement of our Lord concerning John, the full intent and purport of John's mission would be obscure and his identification with Elijah wholly misunderstood.

"When John sent two of his disciples to Jesus to ask if He was the One to come, or were they to look

for another, Jesus demonstrated His Messiahship by restoring sight to the blind, healing the lame so they could walk, cleansing the lepers, giving hearing to the deaf and raising the dead. Following these demonstrations the two disciples were told to go and tell John what they had beheld.

An Audience Prepared

Afterward Jesus stated to His disciples that John the Baptist was more than a prophet, for he was a man commissioned to prepare the way of the Lord as a forerunner of the Christ. It is very likely, due to John's preaching, that many of his followers attached themselves to Jesus immediately upon His being identified by John as the One who was to come. Actually, as a result of his activities, John had prepared an audience for the coming Messiah. This enabled Jesus to complete His ministry upon earth in a much shorter time than would have been possible if there had not been this preparation beforehand. Thus, our Redeemer came and was able to preach "the acceptable year of the Lord," at the end of which time His mission was completed.

Spirit and Power of Elijah

Following the Transfiguration, when Moses and Elijah appeared on the Mount with Jesus, and His Messiahship was fully vindicated and His Majesty as King revealed, the disciples asked our Lord:

"Why then say the scribes that Elias [Elijah] must first come?" (Matt. 17: 10.)

John the Baptist's preaching was well known to them; yet they were unable to evaluate his work in its relationship to the Divine purpose. It was necessary for Jesus to inform them that Elias (Elijah) had indeed

come and they had not recognized him. The account then states that the disciples understood that Jesus was referring to John (Matt. 17: 13).

We are fully aware that there are those who deduce from this that John was the reincarnation of Elijah, but according to the angel's words to his father Zacharias, John came preaching in the spirit and power of Elijah, which Jesus confirmed, substantiating the truth of the words of the angel. Just as Elisha returned from witnessing the translation of Elijah in the spirit and power of Elijah, so John the Baptist, the forerunner of Christ, came preaching in the spirit and power of Elijah. Also, just as Elisha was Elisha, although he returned in the spirit and power of Elijah, equally so *John the Baptist was John in his generation*, not Elijah, although he came preaching in the spirit and power of Elijah.

The scribes taught that Elijah must come before the Messiah appeared. The Jews had a tradition that Jeremiah was to return to life and restore the pot of manna, the ark of the covenant, etc., which he had hidden so that the Babylonians would not get them. As a matter of fact, they expected that all the prophets would come to life in the days of the Messiah. Yet they failed to realize that John the Baptist, in their very midst, coming in the spirit and power of Elijah, was fulfilling Malachi's prediction by proclaiming the necessity for a genuine spiritual reformation. The order in which Malachi presents the facts is worth noting.

Call to Restore

After describing the coming of the Great and Terrible Day of the Lord, and declaring that the Sun of Righteousness will arise with healing in His wings in behalf of those who fear His Name, Malachi counsels:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. 4: 4.)

Thus, the message to be proclaimed is the Elijah call to reformation and the full restoration of the Law of the Lord. Malachi indicates the effect of this proclamation, stating it will turn the hearts of the

fathers to the children and the hearts of the children to their fathers in order that His people may escape the full fury of Divine judgment in the events bringing the present world order to its end.

By emphasizing the instrument through which that message was to be proclaimed, rather than the importance of the declaration itself, and looking for the coming of a man to fulfill the Elijah role, rather than identifying the message in the light of the call to restore the commandments, statutes and judgments of the Lord, the present generation is as blind to the fulfillment of Malachi's prophecy as the generation was in the day of our Lord and John the Baptist. Following the declaration by Malachi that the law must be restored in its entirety, the prophet stated:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4: 5.)

Jesus identified John the Baptist as fulfilling the Elijah work in the day of His ministry. But in so doing He emphasized the fact that the proclamation of the Elijah message was all-important. If Jesus had not identified John with the message that was being proclaimed, not only would his generation have remained in ignorance of this fact, but we today would be unaware of the full significance of the work accomplished by John.

The Elijah Mission

The question naturally arises, Do we today have any more reason than those of our Lord's generation for expecting that we can identify the agency through which the Elijah message is going out? Would it not be far better to identify the fulfillment of Malachi's prediction by ascertaining if the Elijah message is actually going out to our generation today? If it is, then the means by which it is being proclaimed is in the spirit and power of Elijah, regardless of the instrumentation God has seen fit to employ in the carrying out of this mission.

Today the Israel peoples are in possession of the "desolate heritages" the prophets declared they would hold in the latter days, resid-

ing in many lands. Their dominion is world wide; therefore, the medium through which the Elijah message would be carried to them would vary greatly owing to the necessity to cover such an extensive territory. Actually, in this generation the Lord is bringing about the fulfillment of the Elijah mission as adjunctive to the proclamation of the Gospel of the Kingdom "throughout the whole Empire, as a witness to all nations" (Matt. 24: 14, *Ferrar Fenton Trans.*). The point is, therefore, that the call is going out to restore the righteousness of the whole law in the nations of Israel in complete conformity with Malachi's prophecy and with Isaiah's instructions:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.)

What are the sins of His people? Is not the failure to keep the covenant God made with their forefathers at Mt. Sinai, when all the people declared, "All that the Lord hath spoken we will do," their most grievous transgression? Furthermore, it was at that time that they covenanted with God to keep all His commandments, statutes and laws. Having failed to do this, the proclamation was to go out before the onset of the Great and Dreadful Day of the Lord, calling attention to the necessity to restore the commandments, statutes and judgments of the Lord as the law of the land.

Establishing the Identity

It is of major importance to take careful note of the course followed over the past centuries as the great truth of the identity and responsibility have been declared to the people who are literally the modern Israel nations in the world today. The preaching of the identity came first; afterward the responsibility of modern Israel to restore the Divine administration was given mandatory emphasis. A perusal of the history of the order in which all this has been accomplished confirms the words of the prophets. From about the middle of the nineteenth century and up to the beginning of World War I, every phase of the identity of the Anglo-Saxon-Celtic peoples with the northern ten-tribed Kingdom of

Israel was explored. Many books were written providing the evidence which substantiates this position beyond question.

The Dry Bones

The declaration of identification is the fulfillment of the first phase of what the Prophet Ezekiel beheld taking place in his vision of the valley full of dry bones (Ez. 37: 1-14). Let it be noted that Ezekiel was told that the dry bones represented "the whole house of Israel" (Ez. 37: 11). As the result of their having been given a bill of divorcement by God (Jer. 3: 8), whereupon ten-tribed Israel had ceased to be God's people, the dry bones are shown as saying:

"Our bones are dried up, and our hope is lost; we are completely cut off." (Ez. 37: 11, *Smith & Goodspeed Trans.*)

However, the prophet is told to prophesy, or preach, to these bones so that they may come together, typifying the work of identifying each bone and thus joining them to their parts. The result of this, according to Ezekiel, was a great noise and a shaking as the identity of each bone began to be made known. This is a perfect description of the results that followed the establishment of the identity of the Anglo-Saxon-Celtic peoples as Israel in the world today. The noise of a great controversy arose when this truth began to be proclaimed, for the structure of centuries of religious thinking was shaken to its foundation. As a consequence organized Christianity opposed the message and slammed shut the doors of the church to those commissioned to declare it. Yet the call continued to go out:

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." (Isa. 51: 1-2.)

This is not a call addressed to those who have known Abraham as their forefather; it is directed to a people who had long ago forgotten their origin but who are, nevertheless, the descendants of Abraham through Isaac, the son of Sarah.

What a stir this proclamation caused, with ecclesiastical leaders literally up in arms against these dis-

turbors of theological complacency, once more turning the world upside down! Nevertheless, in spite of all opposition, the "skeletons" were completed when full recognition of the identity became an accomplished fact. But then the question was raised: "If the Anglo-Saxon-Celtic race is Israel, what is the good of it?"

Proclaiming the Responsibility

The declaration of the identity was only the beginning. At first little attention was paid to the responsibility resting upon this people in the sight of God because of the oath their forefathers had taken: "All that the Lord hath spoken we will do." Eventually, in the light of their reawakened knowledge of their origin, the declaration of the responsibility of the people to their God was made known. As Ezekiel continued to prophesy in his vision, sinew and flesh came upon the bones and skin covered them. Thus, with the establishment of the identity, the responsibility began to be emphasized, fulfilling Isaiah's proclamation:

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. . . . Ye are my witnesses, saith the Lord, that I am God." (Isa. 43: 10-12.)

What's the Good of It?

Thus the answer is given to those who, compelled to recognize the identity, question "the good of it" as set forth in an article so titled:

"What would you say to me, or of me, if you knew I had discovered that I was the heir to vast estates, great wealth, power and responsibility, and that, instead of rejoicing in the great privilege and turning to the work with all its great issues, I simply said, 'Well, and what if I am the heir; what's the good of it?' I know what you would think, even if you did not say it.

"Yet, when we show from the Bible and from history that the Anglo-Saxon peoples are the modern descendants of the House of Israel, to whom God has pledged with His oath so many and great privileges in order that we may successfully fulfill His Divine will and make known His love for all mankind,

the very people who think possibly it may be true care so little for their high calling as to turn indifferently away with the question, 'What difference does it make if we are Israel?' Or the still more stupid statement, 'I don't see the good of it.' The 'good' of the evangel proclaiming the modern identity of Israel is to prove the Bible to be true, God to be unchangeable, the Anglo-Saxon peoples to be heirs of the vast estates given on oath by God to Abraham's seed forever.

"It is very sad to hear Christians say, 'I have Jesus and that's enough for me; being an Israelite won't save me.' For if you were to go to these very same self-satisfied folks, and say, 'Here's a will proving you to be the inheritor of lands, wealth, position, responsibility and privilege,' they would not reply, 'Well, what if I am; that won't save my soul; what's the good of it?' They would at once take possession of their inheritance, and, if really Christians, would use all in their power to bless and help their fellows.

"Now, that's the worth of our identity with Israel. It establishes our claim to the great things God said should be Israel's in the latter days, so that they could glorify God, accept their responsibility and make known His wondrous love for all men to all men.

"It is good because it is true. It is proved true by our occupying the position, geographically, commercially, socially, politically, colonially and spiritually, which was to be the unique position of Israel under her new name and under the New Covenant in the latter days.

"1) It proves God to be unchangeably faithful.

"2) It proves the Bible to be literally and historically true.

"3) It proves that God is working today, as the prophets have all foretold He would, in, through and for His people.

"4) It shows that there is but *one* method (not many) of interpreting prophecy; *i.e.*, the literal and historic method.

"5) It completely refutes and silences infidelity and skepticism.

"6) It causes people to take a keener interest in the Bible than ever before, and makes geography and history, instead of dull, dry subjects, fascinating and magnetic in their attraction.

"7) It shows who and where the *nation* is that Jesus Christ told the Jews in Matthew 21: 43 the Kingdom of God would be given to.

"8) It explains why the Anglo-Saxon-Celtic nations have been the only suc-

cessful colonizers; why they possess the gates of their enemies; why Britain lives in an island home secure from invasion; why the United States occupies the position it does.

"(9) It shows our national responsibility to God for all the wealth He has enabled us to secure, and all the power He has given us to use for His glory.

"(10) It helps us to realize, as nothing else ever has, our duty and responsibility as God's nations of witnesses, to set our faces against error, cruelty and oppression, and to carry to all men the glorious Gospel of Jesus Christ, the Saviour of the world.

"(11) It makes the Bible a book to be loved and understood; it shows the prophets to be indeed, a 'goodly fellowship'; it dispels worry and anxiety and causes us to sing, not only with the spirit, but with the understanding also (1 Cor. 14: 15).

"(12) Lastly, but by no means least, it proves that Jesus Christ did what He came to do — confirm the promises made to the fathers. It shows His confirming work; it proves that He did the will of God. It shows that He did not delay, deny or postpone the promises, nor did He take them away from the Israel of God, to whom they had been sworn by God himself.

"Thus, when we realize how marvelously accurate the fulfillment of the promises has been — all yea and amen in Christ Jesus to the glory of God the Father — it helps us to rest assured in His covenant love. When we see the exact fulfillment of every jot and tittle of the great promises made by God, it assures us that He who keeps Israel and performs all that He has promised to His people, will most certainly save, keep and bless all those who put their trust in Him.

"More than this, when we realize it nationally, it will give us such a revival of spiritual life in all our Christian communities, such a cleansing of all present evils from our social, municipal, national and religious life, such unity among the nations of the Israel of God, that the world will know as never before that the Lord of Hosts is the Holy One in the midst of His people.

"Things which now divide us, and cause splits, sects, divisions, heartburnings, bickerings, whisperings and jealousies, will all perish and we shall stand before the world as the seed whom the Lord has blessed — His messengers, His servants, His heralds, His witnesses. Then we shall put away nationally all that now disgraces the holy name of Christian, and greed, hate, oppression, drunkenness and Sabbath-breaking, and

all that causes reproach, will be swept away.

"Instead of asking, 'What's the good of it?', think what a terrible thing it would be if it were not true. If not true, we would have no guarantee that the Bible is a Divine revelation; we would have no assurance but that we shall decline nationally and die like the great Gentile powers have done before us; we would have no proof that even our individual salvation would be certain. For if it can be shown that Jesus Christ did not confirm the promises made to the fathers, what guarantee have we that He will keep His own promises?

"Thank God that those of us who have tested these things may stand upon the impregnable rock of the truth of His Word in the Holy Scriptures, and are prepared to gladly and readily give to any man an answer for the hope that is in us. What a power we have; what a glorious Gospel of His unchanging, faithful, covenant-keeping, everlasting love. What an incentive to better service; what an encouragement to still press on and not be weary in well-doing."

The Great Awakening

But even though the identity had been established and the responsibility proclaimed, there was still no life in the great army of dead filling the valley of the prophet's vision. Ezekiel was then told to prophesy to the wind to cause the breath of life to enter into these slain. When he prophesied as commanded, breath entered into them and they lived and stood upon their feet "an exceeding great army" (Ez. 37: 10).

Thus the next step following the establishment of the identity and responsibility of the Israel of God is the actual awakening to spiritual values. This is to be brought about as a result of the pressure of adversity as God's hand rests heavily upon His people:

"Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is THE LORD." (Jer. 16: 21.)

By the beginning of World War I, when the times of the Gentiles were about to end, the marks of identity had been fully tabulated; the Anglo-Saxon-Celtic peoples were shown to be modern Israel in the world today. Then followed the

proclamation of responsibility, after which the call went out for the People of the Book to remember the Law of the Lord and return to the righteousness of its administration.

Malachi clearly points out that the Elijah message includes the proclamation of the identity and responsibility, to be followed by the call to remember the Law of the Lord. The result, according to this prophet, is to be a great spiritual awakening that will save His people in the day of Divine wrath. Ezekiel indicates how this will be brought about in stating what he beheld as the climax of his vision of the valley of dry bones:

"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ez. 37: 12-14.)

This will be the fulfillment of the declaration of the Lord through Ezekiel:

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 26-27.)

As the result of Divine intervention in behalf of His people, who will have awakened to spiritual requirements under the pressure of adversity, Isaiah issues the call:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 1-3.)

Through the proclamation of their responsibility as the Israel of God, the people are made ready to receive the Spirit of Life from God so that they may walk in His statutes

(Continued on page 46)

Month By Month ·

by A. R. H.

IT OFTEN HAPPENS that people who fall into the habit of harboring fixed ideas find it increasingly difficult to reason clearly about even simple matters. In a Manifesto entitled "*Impasse and the Way Out*" (reproduced in the August 1958 issue of *DESTINY* and now in its fifth edition), your friend and scribe, A. R. H., had the temerity to quote our Lord as authority for declaring that, when a strong man armed keepeth his palace, his goods are in peace.

This simple statement called forth a storm of protest from sundry cohorts of clergy and pacifists who claimed it was dishonest to assert that our Lord meant this clear statement to be interpreted in this simple way.

A careful study of the context as recorded in Matthew (12: 29), Mark (3: 27) and Luke (11: 20), however, indicates that this complaint is categorically refuted by the facts of the case. Thus, in defending Himself against the false charge of casting out devils by the power of Beelzebub, our Lord — seeing the futility of expecting a spiritual response from minds which lacked the power of spiritual perception — deliberately adopted an argument based on incontrovertible logic.

The Strongest Man

Our Lord's opponents might well dispute as to whether or not He cast out devils by the finger of God or by the power of Beelzebub, but there was one fact which was beyond dispute. No one could dispute the fact that a strong man armed keeps his palace in peace until someone challenges him who is stronger than he. Here was an obvious fact confirmed in the common experience of everyday life. As such it could be used as a hinge on which to base the main contention. It might not convince the opposition of the error in their thinking process but it served to demonstrate the obvious fallacy of their viewpoint.

In studying the illustration used in all three versions of the Gospels, it is emphatically clear that it is the strongest of strong men who take what they want. The Greek word, *kathopliizo*, translated "armed," means literally "to equip fully with armor." The force of the implication was that the very fact that our Lord could cast out devils proved that He wielded a power which was stronger than that of the Prince of Devils. An examination of these passages in their context confirms the essential soundness of this standpoint beyond dispute.

That the principle involved has a spiritual aspect as well as a material application cannot be denied. To this aspect of the theme we shall return on some future occasion. Our reason for introducing this controversial point at this juncture is that the arch apostle of peaceful co-existence, President Nehru, is now being forced by circumstances to learn the hard way that it is impossible to appease Apollyon. Indeed, in the wicked world as we know it today, the time has not yet come

when any nation can abandon with impunity the basic principle laid down in the Book of Numbers, whereby every man from twenty years old is liable to be called upon in defense of his father's house.

Amongst the series of unwelcome shocks experienced by Mr. Nehru in recent months was the ultimatum from Peking stating that, if India sent troops into the disputed Ladakh area, then China would reserve the right to march into northern Assam. As *News Chronicle* correspondent, Stephen Barber, explained in his dispatch from New Delhi:

"This was the punch-line to the formal statement, the full impact of which only today became clear in Delhi. To add insult to injury the statement has not yet been formally delivered to the Indian Government. Instead, and this is typical of Chinese disdain for diplomatic niceties, freshly printed copies were distributed here, first to the Press and public by the Chinese embassy."

A Virtual Vacuum

Reality has to be faced and is now being faced by India's Sandhurst-trained, Imperial Defense College men. As one staff officer explained:

"Militarily the Chinese hold the cards. The Chinese have moved into a virtual vacuum. China is converting her maps of the disputed frontier areas into physical reality by occupying real estate. To do it Peking has moved in hardy Mongolian veterans of bitter Korean winters who, unlike the Indian plainsmen, can endure Himalayan cold almost comfortably. It is feared that the same process may be re-enacted in the eastern zone — the North East frontier agency — where China has never recognized the MacMahon line."

The use by the Soviets of Mongol troops to suppress the Hungarian rebellion at the time of the Suez crisis, confirmed their age-long reputation for ferocity and ruthlessness. In the face of this threat to her newly-won national independence, the Indian Government turns for help to her former guardian and protector. Thus, in a dispatch entitled: "*Nehru asks Britain for Troop Planes*," Stephen Barber, *News Chronicle* correspondent in New Delhi, describes the situation as follows:

"India's Ministry of Defense is out shopping for helicopters and transport planes capable of flying at high altitudes. These planes are wanted urgently to ferry supplies to Himalayan outposts on a frontier that Nehru's neutralist government never expected to have to defend. All that the Indian Air Force has at the moment is a handful of specially supercharged Dakotas. This illustrates just one of the problems India's high command is now grappling with."

"Permission has also been given for a rapid expansion of the Dogra and Ladakhi battalions. Dogras are hillmen who are notably tough mountaineers used to exhausting conditions at high altitudes. They saw plenty of service in the northwest frontier days of British rule. At the same time the Assam Rifles — another name recalling Kipling's era — are

being strengthened and put under Army command in the northeast."

New Delhi's Dilemma

Meanwhile, in a personal interview with Mr. Nehru, *Daily Express* reporter, George Gale, avers:

"The nation's dilemma is easily stated. India sees China gnawing at its borders, nibbling piecemeal into the Himalayan crust. And India cannot prevent it without an immense effort which could not fall short of war. India is not prepared for war. But India cannot say so, her pride is too involved. Nehru wants to say so but cannot.

"Stripped bare, his thesis is simple; that defense in any country means industrial growth; therefore, India must speed ahead with its program of heavy industrialization. But when he is asked: 'Are you going to lie down before China while all this happens?', he cries out: 'But what do you expect me to do?'"

Prime Minister Nehru is described as sitting in solitary state on a dais, at a Press Conference, and making the somewhat bleak confession:

"I do not know what my religion is. I do not know what things my mind believes in. But I do believe that just as there are laws of physics and of chemistry, so there are laws of good and evil actions and that good actions do bring good results, although when, I do not know."

Time's Winged Chariot

Commenting upon the impression of futility made by this conference, George Gale concludes:

"This is a man who sees the timeless static Hindu history of India to which a decade is only transient and brief; a man formed also by Gandhi, saint and politician, but who hears with his political mind *Time's* winged chariot. There may be deserts of vast eternity before India but on its borders right now is China. And China is in a hurry. Nehru cannot beat the Chinese by that saintly and calculating way."

When later, following a meeting with 100 of his own Congress Party M. P. s, Prime Minister Nehru made it clear that there was no question of trying to recapture any territory that the Chinese had occupied, General Cariappa — India's first native-born Commander-in-Chief, now retired — sent the following message to the Congress Party's Student Association:

"It is up to you to see to it that you are not left a legacy of insecure India by grownups who are angelic but apologetic about those who want to hurt us. We must wake up and be men of action, not of words, words, words."

Described as displaying sharp concern over this dispute, Mr. Khrushchev, speaking to foreign correspondents in Moscow on the occasion of the 42nd anniversary of the Bolshevik Revolution, was heard to expostulate:

"The frontier area over which India and China are feuding is unpopulated and of no strategic significance. The situation is incomprehensible. What kind of strategic importance has it now with modern weapons? I do not trust the appraisals of generals on questions of strategic importance."

Central Treaty Organization

Up to the time of the advent of General Kassem as dictator of Iraq, the Baghdad Pact formed the keystone of the Northern Tier Defense System, created to provide a barrier to the expansion of Soviet Russia southwards. But Baghdad fell in one day and the Pact countries — including Turkey and Pakistan — were forced to reconstitute their alignment under a new title: The Central Treaty Organization.

That the military experts of the C. T. O. do not share the engaging views of Mr. Khrushchev on military strategy, is strikingly evident from the report by John Osman, *Daily Telegraph* special correspondent in Peshawar, who informs us:

"Royal Air Force Canberra jet bombers leave here tomorrow after taking part in a C. T. O. defense exercise over West Pakistan. Flights were made over the North and north-western frontiers bordering China and Afghanistan. The R. A. F. cooperated with the Air Forces of the United States, Persia and Pakistan. The departure of President Ayub Khan of Pakistan for a 12-day tour of the Treaty Organization countries of Turkey and Persia, emphasizes the importance attached to safeguarding this vital area. Observers from the C. T. O.'s combined military staff in Ankara watched the progress of the operation."

Break-Through Drive

Pakistan has no frontier with Russia, but the border line of the U. S. S. R. is separated by only a narrow strip of Afghan territory known as the Wakhan corridor. Under cover of "development programs," the Russians are actively building airfields as well as roads in Afghanistan. Unidentified aircraft frequently fly over Pakistan territory, but it is not yet known whether they are Chinese or Russian. They could be both.

As a *Daily Express* man in Karachi comments:

"Red China prods down into India through the steamy jungles and Russia probes down into the West's strategic defenses via the classic invasion route laid down in Czarist times — through Afghanistan — but with an important twist. The Russian aim is to find themselves a jumping-off point for a quick pounce and drive a wedge in the defense line running from Turkey down into Western Pakistan.

"The twist in Russian strategy is this. The Hindu Kush range, north of Peshawar, has always been thought of as the first line of defense of the Indian sub-continent against a push from Russia into southeast Asia. THE RUSSIANS OF TODAY, BY BUILDING RAILWAYS FROM THE CASPIAN SEA AREA TO THE AFGHANISTAN BORDER, HAVE BROUGHT THEMSELVES TO WITHIN 450 MILES OF THE PAKISTAN PORT OF KARACHI. ANY TIME THE RUSSIANS WANT TO USE THE ROAD THEY HAVE 'BUILT FOR THE AFGHANS,' THEY CAN DO SO. THE RUSSIANS HAVE BEEN MORE SUCCESSFUL IN KABUL THAN THEY EVER WERE IN THE MIDDLE EAST."

Among the successes listed by Soviet Russia in Afghanistan in the past few years are the following: 1) capture of 50% of Afghan trade under long-term barter deals, 2) supplying Afghan Air Force with modern jet fighters and bombers, 3) construction of strategic roads and airfields.

Concluding his report, the *Daily Express* staff re-

(Continued on page 46)

DISPLACEMENT

Chapter IV

By J. Bernard Nicklin

THE MAIN POINT in dispute between Flinders Petrie and Piazzi Smyth was the size of the Great Pyramid's base. Smyth, from his own and the measurements of others, concluded that its base circuit totalled 36,524 Polar diameter inches*; Flinders Petrie, on the other hand, found it only 36,238 — a difference of 286 P. inches. In the opinion of the latter, therefore, Smyth's theory, equating Great Pyramid measurements with the geometry of the solar year, etc., was a complete fallacy, as also his contention that the Great Pyramid embraced a Divine message. How had this divergence come about?

Smyth's measurements of the Great Pyramid's base were taken from its corner sockets; Petrie had gone to the very middle of each side, sunk shafts through the debris lying there, to a depth of some 20 or more feet until he came upon undisturbed casing stones resting upon its foundation. Then, taking his alignment from them, he had found the four sides to be†:

North 9069.4

East 9067.7

South 9069.5

West 9068.6

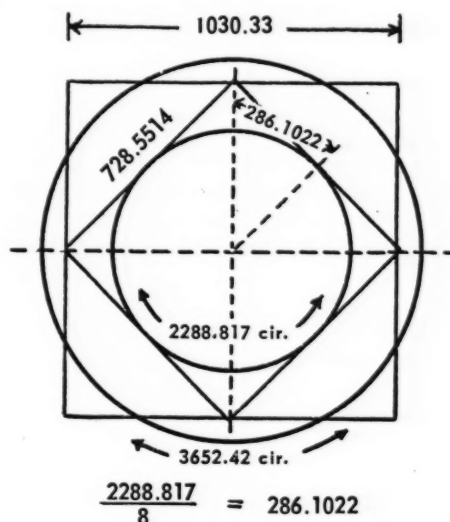
9068.8 Br. inches = 9059.7 P. inches

or, $4 \times 9059.7 = 36,238$ P. inches base perimeter

Petrie's measurements actually fell some 20 to 30 inches within the points defined by the sockets; this, to him, was a matter of no consequence, for the sockets merely showed the size of the Great Pyramid as set out by its Architect at the start. Smyth insisted, however, that the position of the sockets revealed the *intentional* design.

Some thirty-five years ago it was given to the late David Davidson, a structural engineer and mathematician of exceptional ability, to reconcile these apparently irreconcilable conclusions, and to point out the extraordinary significance of the difference of 286 P. inches existing between the measurements. This value, now known as the Great Pyramid's "Displacement Factor" — actually 286.1022 P. inches — represents yet another important constant of year-circle geometry, as will be seen from the accompanying diagram.

Here is shown the year-circle and square of equal area and within the latter another square half its size, the sides of which measure 728.5514. The circle within this smaller square, having a diameter equal to it, has a circumference of 2288.817, which is exactly eight times the Displacement Factor:



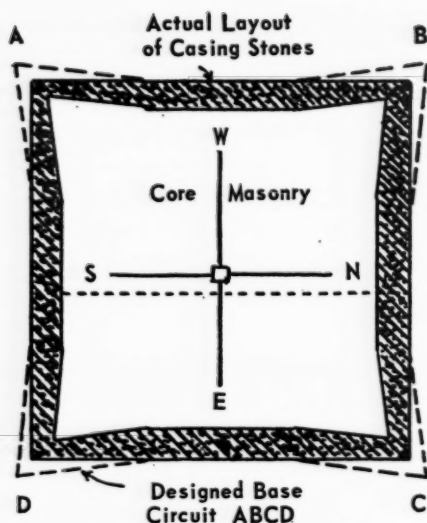
1) Displacement at the Great Pyramid's Base.

The core masonry of the Great Pyramid was built correctly according to the Architect's design; and as each side was very slightly, almost imperceptibly, hollowed in at the center, the base was not a perfect square. Had the casing stones been laid at even thickness upon this core, all would have been well, for the base would then have measured the required 36,524.2 P. inches in circuit. But the builders made an error which, as we shall presently show, had serious consequences. They tapered the casing stones to half the thickness at the corners so that the base was less by 286.1 inches than the size designed.

In the accompanying plan — much exaggerated in its proportions — the inner line represents the extent of the core masonry; the shaded band, the casing as laid upon it by the builders; the dotted outer lines, the additional area that should have been covered by the casing.

*Our Inheritance in the Great Pyramid — Smyth, p. 75.

†The Great Pyramid: Its Divine Message — Davidson, p. 118.



GREAT PYRAMID BASE PLAN

Center line of Passage System 286.1 P. inches E. of central N. to S. line

Thus, Piazza Smyth and Flinders Petrie were both right — Petrie as regards the actual, Smyth as regards the intentional measurement of the Great Pyramid's base.

Evidence points to the Architect's Plan having been violated right at the commencement when the workmen laid the first course of casing stones slightly less than the size prescribed. Perhaps they reasoned that a straight line would be far more sensible; that, in any case, the difference being so small — only about 2 yards in a length of 250 — it would not matter. However, their transgression had immediate and far-reaching results; it meant that from top to bottom the monument would be imperfect.

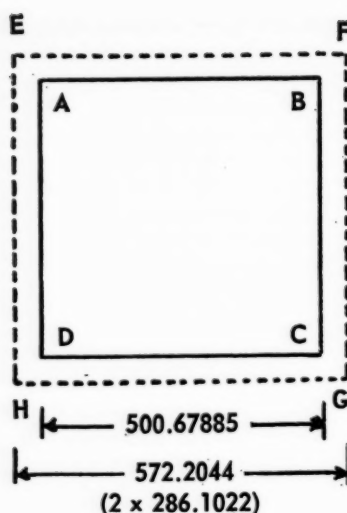
2) Displacement at the Platform for the Headstone.

The Great Pyramid having been built less in circuit than designed, the platform for the Apex also was too small. Consequently, when the time came for it to be raised into position, it was rejected and the Great Pyramid was left uncompleted. This top platform should have been eight times the Displacement Factor, but its square circuit was only seven times. It was, therefore, just 286.1 P. inches less than the required size.

3) Displacement of Passage System from Great Pyramid's N. S. Central Plane.

Unknowingly, Petrie drew attention to another Displacement interval. Instead of the central axis of the Passage system coinciding with the North-South central plane of the Great Pyramid, he found that it ran 287.0 Br. inches parallel east of same, which Davidson later pointed out evidently represented 286.102 P. inches, to which he referred as "the key to the demonstration of the Great Pyramid's science and its prophetic purpose." Further, he said:

"The central theme of the Great Pyramid's allegory is 'Displacement' — the pre-existing and existing displacement of the spiritual environment of our visible universe from the perfection



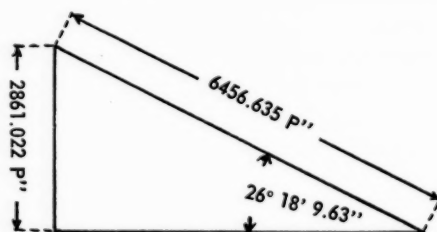
EFGH Size intended by Architect
ABCD Size as left by builders.
 $572.2044 \times 4 = 2288.8176$
 $500.67885 \times 4 = 2002.7154$
 286.1022
(2288.8176 = perimeter)

PLAN OF GREAT PYRAMID'S TOP PLATFORM FOR ITS HEADSTONE

of creation's design. Every aspect of displacement, or the rectification of displacement, is portrayed by a particular application of a constant value 286.1022."*

4) Displacement in the Angle of Slope of the Passages.

It was Charles Lagrange, professor of astronomy, Brussels, who first noticed that ten times Petrie's number for displacement and "demi diagonal de la base" were two sides of a right angle triangle which approximately gave this angle.† But, again, it was left for David Davidson to indicate this exactly, and to show that such a triangle with a height of 2861.022 (ten times Displacement) and hypotenuse of 6456.635 (a quarter the sum of the Great Pyramid's two base diagonals) gives an angle of $26^{\circ} 18' 9.63''$.‡



This theoretical angle tallies closely with actual readings. Smyth found it to be $26^{\circ} 17' 37''$, and the fact that it is slightly less is due, according to Davidson, to the effects of subsidence in the natural rock below the Great Pyramid.

5) Displacement in the Height of the Grand Gallery.

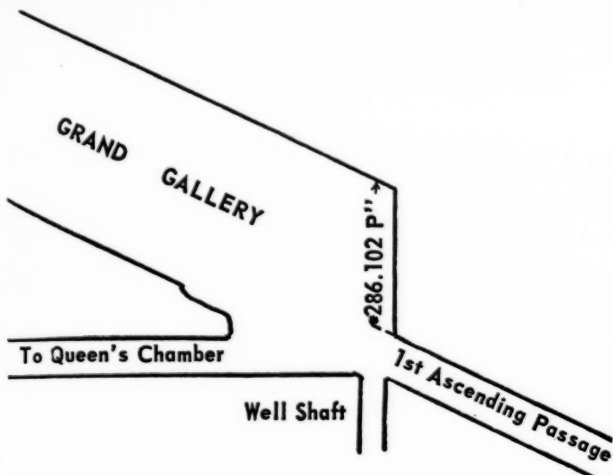
At the entrance of the Grand Gallery the roof immediately rises from 52.78 P. inches — the height of the first Ascending Passage — to 338.88 P. inches, so that it is higher by 286.102 P. inches. This is confirmed by Piazza Smyth,

*The Great Pyramid's Prophecy Concerning the British Empire and America — Davidson, p. 22.

†Our Inheritance in the Great Pyramid — Smyth, p. 441.

‡The Great Pyramid: Its Divine Message — Davidson, pp. 152, 197.

who, upon taking 15 measurements, found they averaged 339.2 Br. inches.



6) Displacement Fixes Datum for Great Pyramid Chronology.

A year or two before the first world war, a book by Colonel J. Garnier R. E.,* came into the writer's hands,

*The Great Pyramid, Its Builder and Prophecy

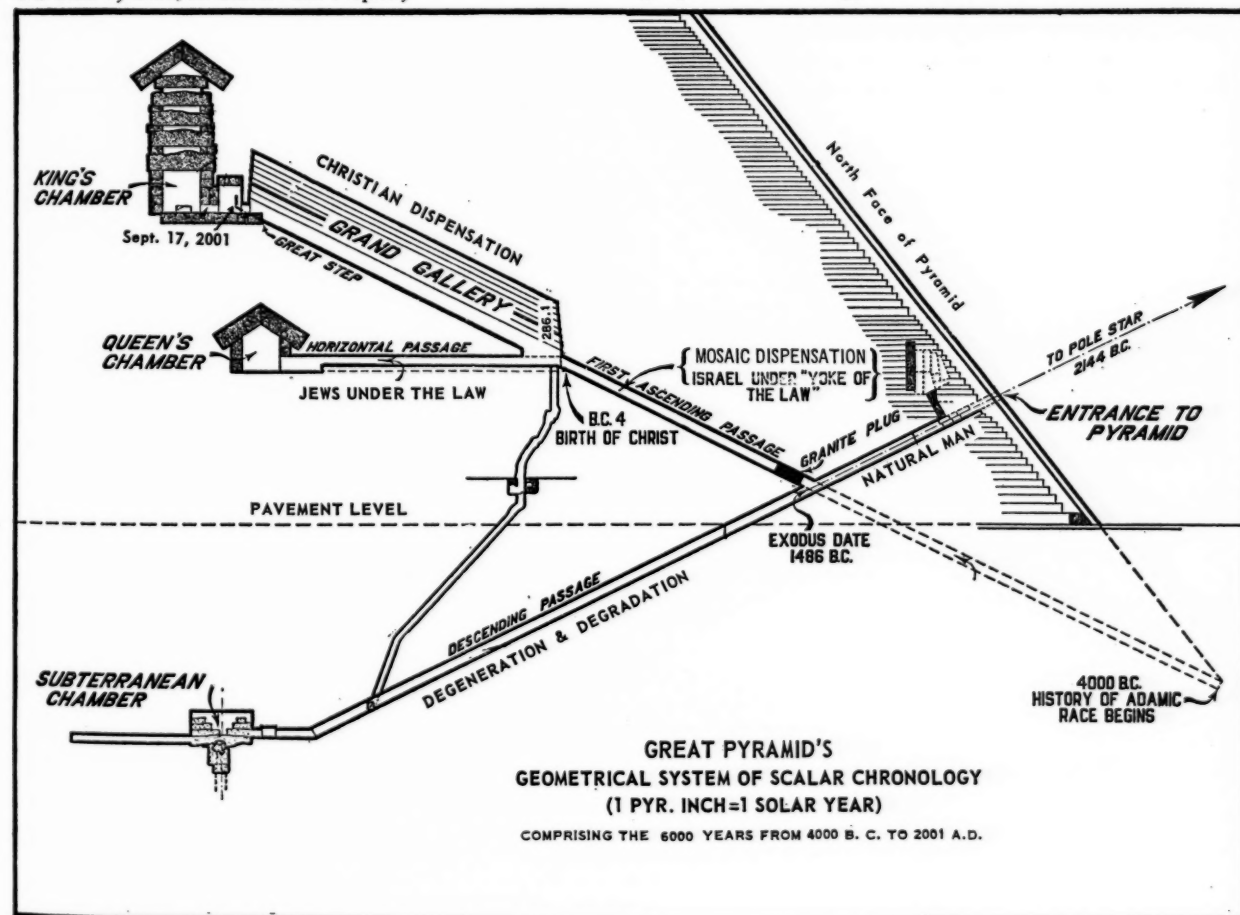
which dealt with the chronological aspect of the Great Pyramid.

Basing his calculations on Petrie's measurements, and assuming that the year of the Crucifixion was 31 A.D., Garnier reckoned that, on the scale of one Polar diameter inch for a year, the date for the foot of the Great Step at the end of the Grand Gallery should be 1844 A.D.; the date for the commencement of the rapid fall of the roof of the Grand Gallery should be 1906 A.D.; and the date for the entrance of the first Low Passage 1913 A.D. He qualified these datings by saying:

"Not only may the actual measurements differ from the intentional by several fractions of an inch, there is always some uncertainty regarding the actual date A.D."

As to the significance of these constructional features, he regarded the foot of the Great Step as the beginning of a cleansing process; the rapid fall in the height of the roof, a general falling away in Christian belief; the entrance of the first Low Passage, the beginning of the final epoch of trouble and judgment. While much in the book proved of interest, his chronology, based on measurements taken over worn stone-work, certainly did not inspire confidence.

It was given to David Davidson to discover the intentional inch-year scalar line and to establish Great Pyramid prophetic chronology on a scientific foundation.



In the above sectional drawing this scalar line is shown as obtained by projecting the Ascending Passage downward to meet the produced North face of the Great Pyramid, and extending the Grand Gallery floor line upward until it intersects the center line of the Granite Leaf of the Antechamber.

The geometrical basis of this 6,000 inch-year chronograph, commencing Autumn equinox, 4000 B.C., and ending September 17th, 2001 A.D., is dealt with by David Davidson in his work: *The Great Pyramid: Its Divine Message*, and calculations relating to the same are carried to seven places of decimals. "The Great Pyramid has to demonstrate everything geometrically before it is accepted," said he, "whether referring to measurements, dates or astronomical values."

While the correctness of Davidson's mathematical calculations, so far as we know, has never been challenged, we confess we were much puzzled as to how he arrived at midnight, January 25-26, 1844, as marking the Foot of the Great Step; for, upon this date the whole of his Great Pyramid chronology is based. Eventually, we discovered that, again, the key to its elucidation had been "displacement."

The Great Step lies exactly 286.1022 P. inches from the central vertical axis of the Great Pyramid; which axis, at its base, bisects the Great Pyramid's two diagonals that together total 25,826 P. inches; while at the Top of the Great Step the Great Pyramid's square circuit also measures 25,826 P. inches. Now, as already stated, the latter value, in terms of years, represents the Great Pyramid's period of reference for that long cycle of the Precession of the Equinoxes, which, unlike the solar year, is not a constant quantity, but varies in rate from year to year, and even day to day. To Davidson these facts suggested that the solution might lie somehow with these values in their relation to the Great Step and, upon ascertaining when exactly the rate of Precession stood at 25,826 years, he at once saw the answer.

Adopting Simon Newcomb's formula, now universally accepted by astronomers, he found this Great Pyramid period for Precession had actually been the rate during the first half of December 1557, while a more exact calculation showed that 286.1022 years from the very day had ended midnight, January 25-26, 1844.

Not satisfied with this alone, Davidson obtained "*six independent definitions of a system of astronomical chronology, in all of which the Great Step figures as defining an epoch of reference at midnight ending January 25, 1844.*"

7) Displacement Rectified in the King's Chamber.

The center line of the Great Pyramid's passages — descending, ascending and horizontal — throughout are placed 286.1022 P. inches to the east of the North-South central plane of the Great Pyramid. But, when the King's Chamber is reached, which lengthwise stretches some 412 P. inches westward, upon entering that Chamber a turn to the West leads for the first time to this North-South central plane in line with the Axis — and displacement is cancelled out! What does this rectification of displacement imply?

Significance of 286.

Numbers in the Scriptures are not meaningless. According to Dr. E. W. Bullinger:

- 13 stands for rebellion, apostasy, defection.
- 11 stands for disorder, disintegration.
- 2 stands for division.

These factors, which comprise the number 286 (13 x 11 x 2), exactly convey what *sin* is and the displacement from God that is the inevitable result.

The respective revelations of the Great Pyramid and the Bible do not conflict; the main theme in both is sin and God's plan for dealing with it. In the Great Pyramid, as shown earlier in this chapter, the Architect's design was ruined by a slight deviation of 286 inches on the part of the builders. In the Bible, a seemingly slight act of disobedience on the part of our first parents likewise produced disastrous results. Separation from the true central plane followed in the one case; separation from Paradise and from God followed in the other.

The displacement factor, 286, being a constant in the Great Pyramid's angle of slope in its ascending and descending passages, reveals the presence of sin every inch of the way. Sin, in the Bible, is revealed as inherent in the human race.

The Descending Passage of the Great Pyramid ends at last at the Pit — destruction; in the Bible the course of sin, unchecked, is similarly shown to end in destruction.

Moreover, the displacement number, 286, is shown in the Great Pyramid to have been responsible for the rejection of its Headstone; and sin, in the Bible, is shown as responsible for the rejection of our Lord Jesus Christ, who, without sin Himself, bore "our sins in His own body on the tree [Cross]" (I Pet. 2: 22-24). Hence, in the Great Pyramid we find the displacement number associated with Jesus Christ.

At the entrance of the Grand Gallery the burst-open Well Shaft speaks of His resurrection; and, at this point, there is a 286-inch rise in the height of the roof. Does this not represent Christ's unseen presence as Saviour throughout the Christian Dispensation — saving from sin and transforming by His love and the gift of His Holy Spirit all who turn to Him?

At the foot of the Great Step, 286.1 inches from the Great Pyramid's True Center, a new chapter opens. Here, at last, we are under the platform intended for the Headstone; and from thence the construction of the Passage System accords symbolically with what is foretold in the Scriptures for the end of the age, when Christ will "make an end of sins" (Dan. 9: 24), "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9: 28). The number 286, that hitherto has been a barrier separating the Passage System from the Great Pyramid's North-South Central plane, becomes a vanishing quantity when the King's Chamber is reached. The way now lies open to this center line and the mysterious Coffin. What will then happen is a matter for consideration in a later chapter.

☆☆☆☆☆☆☆☆ 0 ☆☆☆ BY KENNETH DE COURCY ☆☆☆ 00 ☆☆☆

London, England

Israel: A troublesome situation has arisen over the

This process of wooing Africans into joining Islam has until recently been proceeding quietly and efforts were made not to attract too much attention. Now, suddenly, all caution is being abandoned and the drive

for more converts, directed from Egypt, is accompanied by outright attacks on Christianity and on Christianity's interference with African traditions and African culture. These attacks (and the arguments they provide) are seized with glee by extremist African leaders who repeat them with relish within their own communities. Literature containing these attacks (printed in Cairo) is being distributed throughout Africa and is being funnelled out through the various nationalist movements which have established offices in Cairo. The following is quoted from this literature:

"In the first place, the imperialistic nations of Britain, Portugal, France, Belgium, and Spain sent out bands of rogues in the disguise of a religious cloak to preach to the African peoples that they had been cursed by God, that they did not have a religion or faith, that they were an inferior class of persons, and that if they wanted salvation, they should embrace 'Druidism,' the European religion hypocritically referred to them as Christianity. . . .

"The African was told that it was against the law to have more than one wife. [Islam, of course, allowing them four wives simultaneously.] This factor alone accounts for the systematic decrease of the African population today. It has, in fact, resulted in prostitution and destruction of African womanhood, with all the evil consequences thereupon."

Incidentally, a sideswipe is also taken at birth control. "Africans are now being told to practice 'murder' or birth control. It is a terrible thing in history; this evil thing is being advocated by conferences convened to entrench the position of 'Druidism' [i.e., Christianity] in Africa. It is a shame."

"The African people are determined to build an African civilization in Africa and will not have foreign civilizations imposed on us indiscriminately. ["Foreign civilizations" in this context referring to Christianity.] We believe that the Africans are in many ways superior to other races politically, morally and culturally."

In this connection it should be noted that the Egyptian reference to themselves as Africans started about three months ago, just about the time when the emphasis of Egyptian aspirations switched from the Arab world to Africa. Since then, the line is "our African culture," "we Africans standing together," and so on.

The Africa League is a more loosely-knit body consisting of regional committees from the various African territories, some of them staffed by aspiring Africans in exile from their home countries. Your correspondent received a clear-cut answer to the question: "Has this organization an over-all policy for all Africa or has each delegation its own policy?" The answer was: "There is one policy for the whole of Africa and we all work for that. We want, without delay, free, independent African States (not multiracial) throughout Africa, with one possible exception, to be governed by Africans irrespective of the stage of development the individual territories have reached. This free and independent Africa is to have no ties with any regional grouping between East and West. It is to be neutral in world affairs, as Egypt is neutral now. We are determined to make great strides toward our goal in 1960

irrespective of the opposition we may encounter from Britain, France or any of the other colonial Powers whom we regard as trespassers in Africa."

A policy statement your correspondent was given included the following: "The whole Africa movement is a challenge. A challenge to whom? It is first a challenge to Africa itself, with what remains in it of occidental influence. It should retain its tradition of peace and love. It should keep its standard of morality and not heed subtle or ambiguous calls or appeals inspired by a materialistic philosophy. It is also a challenge for both West and East, because these two should understand that it is not only Africa which is involved through this uprising of a new, but so old, continent, but it is the future of all mankind which is at stake. With them or without them, we have decided to forge ahead toward a new destiny for man. The days of colonialism are numbered."

We reported in February 1959: "Russia has made it clear to Egypt that she is establishing a sphere of influence in the oil-bearing areas of the Middle East in which Egyptian interference will not be tolerated. This, of course, cuts right across Nasser's most cherished ambitions, toward which he was once foolish enough to believe that the Russians were going to help him. Having thus laid down the law, the Russians went on to say that, if Egypt showed proper understanding of the situation, she could continue to count on substantial Soviet support financially and otherwise, and would, in addition, have Soviet support for moves on the African continent, particularly in the Sudan, Kenya, Libya, Tunisia, Algeria and the Sahara. . . . This is the bribe that has now been offered to Nasser in exchange for his stepping out of the picture in the eastern part of the Middle East."

The end of November 1959 saw some important events in Cuba, one of which was the Labor Congress from November 18 to November 22. Its aim was to establish a firm leadership for the trade union movement and to stabilize the chaotic labor conditions. Most of the delegates to the Congress had been appointed — not elected. The majority belonged to the "26th of July" movement, while most of the others were Communists.

The Communists may have been reasonably pleased with the results of the Labor Congress, but they must have been delighted with the government re-shuffle of November 26. Most of the important moderates of the Castro regime were replaced by men who, although not card-holding Communists, are so close to Communism as to make a card little more than a formality.

These events are setting a pattern which shows the regime moving still further to the left, while Communism is gaining ground the whole time and turning Cuba into a base for international action and disruption in Latin America.

The foregoing is the one hundred and sixty-eighth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$15.00 a year, through Destiny Publishers, Merrimac, Mass., in which case it will come to you direct by mail as soon as printed.—Ed.

DESPERATION DIPLOMACY

By William O. Lay, Jr.

December 11, 1959

IF DIPLOMATIC journeying could insure peace, the millennium would have arrived years ago. Since the close of World War II, trails of conference-bound foreign ministers and heads of state have crisscrossed the globe, back and forth, as statesmen struggled to deal with recurrent crises and keep numerous blocs lined up. Peace of a sort was maintained, part of the time at least, but always it was a desperate hold-the-line operation against forces of disruption and disintegration that waxed ever stronger.

The climax of this peace-by-peregrination campaign came in the latter months of 1959 when Khrushchev's visit to the United States was soon followed by President Eisenhower's much-touted goodwill tour of nations on the periphery of Asia. Crowds cheered, headlines blazoned — but underneath the hullabaloo the basic Christ-versus-Satan struggle for men's minds and allegiance raged grimly on. And the cheers and Pollyanna preachments could not gloss over the obvious fact that Red Chinese aggressive pressure and Russian subversion were sowing the seeds of an unparalleled global blood-bath.

And the feverish diplomatic excursions to which Western statesmen must continually resort are necessary only because their policies have so often in the past been wretched patchworks of expediency, vacillation, temporization and appeasement. A strong, enlightened policy during World War II, founded upon and guided by the Bible's infallible precepts of national conduct, would have eliminated the Russian problem entirely. Instead the Anglo-Saxon nations blindly built up their most implacable enemy, and then allowed him to wax mightier and mightier as weak-kneed leaders caved in before threats and bluster and yielded bastion after bastion.

It is for this reason that the numbers of *displacement* and *human error* (286), *judgment* (1600) and *tribulation* (1260) are found prominently marking the diplomatic jaunts of Western leaders. Peace cannot be gained by carpeting the globe ankle-deep in American dollars or by solemnly signing covenants with an adversary who snickers behind his back at the gullibility of anyone foolish enough to trust his word. Peace can only be assured by complying wholeheartedly with the Bible's rules of national *righteousness*, and by relying implicitly upon the guidance and pledged protection of God. The problem is insoluble until a shattering national experience forces America and Britain to forsake their materialistic viewpoint and seek a *spiritual* answer.

The announcement on October 30 that the United States would abandon its immensely costly bases in Morocco, noted in last month's article, came precisely upon the lunar terminal of thirteen (*disintegration, apostasy*) times 1290 (*desolation*) after the outbreak of World War I. But beyond this, the October 30 development furnished a striking application of the 1040-day time-factor which signifies *fruition*. It came exactly 1040 plus two days (the third day made perfect) after December 22, 1956 when Anglo-French invasion forces left Egypt. Both events spotlighted deterioration of the Western strategic position, and the second was in large measure a consequence of the first.

October 30 also fell 666 days lunar after the January 12, 1958 treaty between Yemen and Red China which gave Asiatic Communism a foothold in the Mideast. The 666 time-factor marks activities of anti-God forces and also signifies the world-order which human apostasy has erected in defiance of Divine precept (center of Chart VI).

Violent anti-American riots flared in Panama on November 3, precisely 13 x 1290 days lunar after Great Britain's entry into World War I. No less significant is the fact that the date fell 1600 (judgment) plus 666 days after the August 20, 1953 King's Chamber terminal when Russia announced its first H-bomb test. Finally, the Panama riots erupted 666 days solar after December 27, 1957 when Russia offered economic aid to nations of the Afro-Asian bloc (top of Chart V).

President Eisenhower announced plans for his historic Asian goodwill tour on November 4. The date fell 1260 (tribulation) plus 666 days after July 27, 1954 when Great Britain announced her withdrawal from the Suez Canal Zone. November 4 was also 1290 days (*desolation*) after April 23, 1956 when Khrushchev, during his visit to Great Britain, warned that Russia would soon have intercontinental missiles capable of H-bombing any point in the world (center of Chart IV).

Noteworthy too is the fact that the Eisenhower tour was announced 2300 days lunar after the August 20, 1953 King's Chamber terminal (Chart V). This time-factor is the number of world-cleansing given in Daniel 8: 13-14. Mr. J. Bernard Nicklin has pointed out that it frequently marks pacts and conferences as men grope futilely for a workable peace formula. For example, the League of Nations was inaugurated exactly 2300 plus two days after World War I hostilities opened on July 28, 1914.

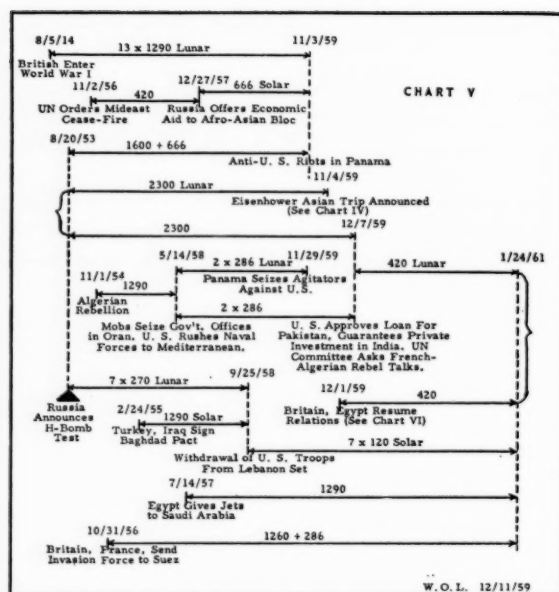
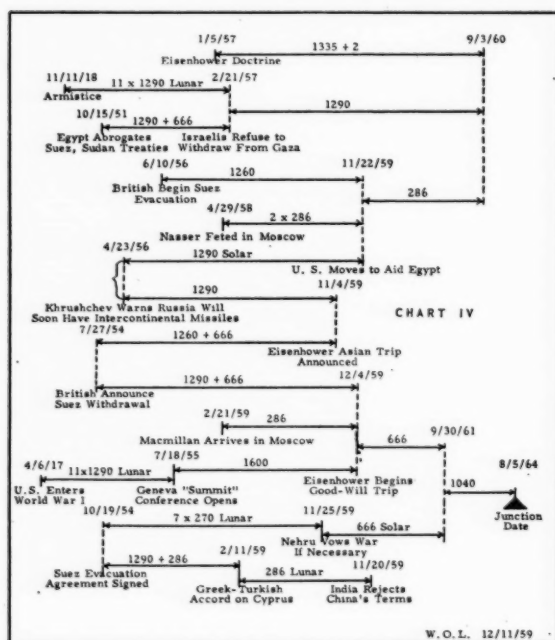
Chou En-lai proposed on November 9 that the

Chinese-Indian border dispute be settled at a personal meeting with Prime Minister Nehru. A typical bit of Communist fakery, the note suggested that both sides pull back twelve and a half miles in the disputed area — meaning that India should retreat from its own borders, since China had already invaded the area. China refused to relax its claim to 40,000 square miles of Himalayan territory held by India. The date fell 666 days after the January 12, 1958 friendship treaty between Yemen and Red China (center of Chart VI).

Strife and turmoil raged on in uneasy Africa. Belgium declared a state of emergency in its trust territory of Ruanda on November 12 and disclosed that tribal warfare had spread into adjacent Urundi. This came 1290 days lunar (desolation) after May 20, 1956 when Egypt purchased arms from Poland and 1040 days solar (fruit) after December 22, 1956 when Anglo-French forces left Suez. A 286-day interval of displacement, extending forward from November 12, terminates on August 24, 1960. This date will be 1600 days (judgment) after Spanish Morocco was proclaimed independent on April 7, 1956 and 1040 days solar after the first Soviet sputnik was launched on October 4, 1957 (Chart VI).

Rejecting Red China's proposal for a demilitarized frontier buffer zone, Prime Minister Nehru told parliament there must be some "interim understanding" on basic points before negotiations became practicable. He also confirmed reports that the 2500-mile border between India and Red China had been placed under control of the armed forces. The developments came 7 x 120 days (warning perfected) after July 29, 1957 when the World Atomic Agency was launched. November 16 also fell 286 days lunar before August 24, 1960, which will be 1600 days after Spanish Morocco became independent (Chart VI).

India formally rejected Red China's terms for negotiating a border settlement on November 20, insisting



that Prime Minister Nehru would not meet with Premier Chou En-lai until all Chinese troops were out of India. This came 286 days lunar (displacement) after the February 11, 1959 Greek-Turkish accord on Cyprus (bottom of Chart IV).

Proving once again that "some people never learn," State Department spokesmen disclosed on November 22 that the United States was reversing its policy and planning to give large amounts of economic assistance to the United Arab Republic. Projects worth 150 million dollars were reportedly under consideration.

Time-factors brand this move as yet another typical dollars-instead-of-sense project. It came on the solar terminal of 1290 days (desolation) after April 23, 1956 when Khrushchev warned that Soviet H-missiles would shortly be able to strike any point on the globe. November 22 also fell 1260 days (tribulation) after British forces began evacuating the Suez Canal Zone on June 10, 1956.

Particularly striking is the fact that resumption of U. S. aid to Egypt was announced precisely 2 x 286 days (displacement or human error) after April 29, 1958 when UAR President Nasser was feted in Moscow at the start of his state visit to the Soviet Union. An additional 286-day period, extending forward from November 22, terminates on September 3, 1960. This interesting date will be 1335 plus two days after the Eisenhower Doctrine was proclaimed on January 5, 1957 and 1290 days (desolation) after February 21, 1957 when the Israelis refused to withdraw from Gaza. The 1335 time-factor, a number of blessedness upon true Israel, is by correlation a number of judgment upon Israel's enemies and opponents (top of Chart IV).

Note from charted data that September 3, 1960 will also be 666 plus 2 x 1290 days after October 15, 1951 when Egypt abrogated her Suez and Sudan treaties with Great Britain.

Under blistering attack from opposition members who called him weak-kneed, Prime Minister Nehru told an angry, shouting session of parliament on No-

vember 25 that India would try to prevent war with Red China, but if necessary "we shall fight." This came 7 x 270 days lunar (birth travail perfected) after the agreement providing for British evacuation of Suez was signed on October 19, 1954. And a solar 666-day period, measured forward from the Nehru declaration, terminates on September 30, 1961. From this date it is precisely 1040 days (fruition) to the August 5, 1964 "Junction" date when, in the King's Chamber symbolism of the Great Pyramid, the nation Israel, moving toward the open coffer, meets the Overcomers proceeding eastward (bottom of Chart IV).

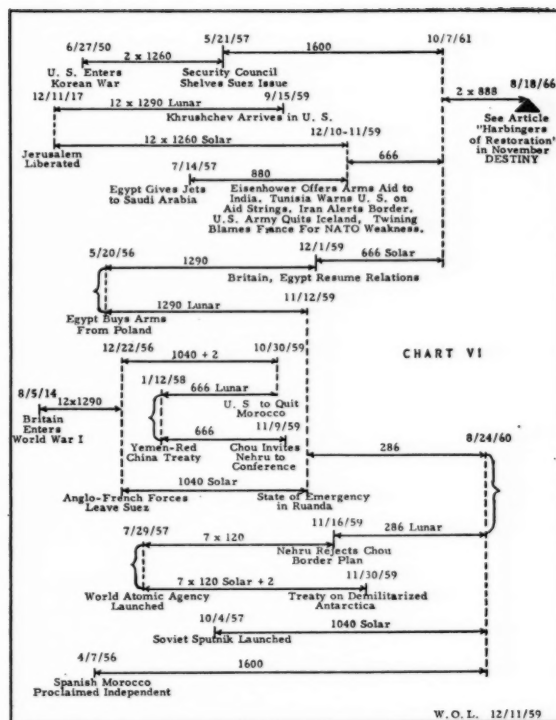
After a night of riot, pillage and stoning of American soldiers standing guard at the Canal Zone, Panama rounded up all known anti-U. S. agitators on November 29. The ominous outbreak came exactly 2 x 286 days lunar (displacement) after May 14, 1958 when mobs seized the government offices in Oran and the United States rushed naval reinforcements to the Mediterranean. This, in turn, fell 1290 days (desolation) after the Algerian rebellion erupted on November 1, 1954 (center of Chart V).

The United States, Russia and ten other nations agreed on November 30 to outlaw military operations and all forms of nuclear activity on the continent of Antarctica. The pact came on the third day made perfect of 7 x 120 days solar (warning perfected) after the World Atomic Agency was launched on July 29, 1957 (lower half of Chart VI).

Great Britain, hopping aboard the Be-Kind-to-Nasser bandwagon a few days behind the United States, announced resumption of diplomatic relations with the United Arab Republic on December 1. The date fell 1290 days (desolation) after May 20, 1956 when Egypt purchased arms from Communist Poland. And a solar 666-day interval, extending forward from December 1, terminates on October 7, 1961. This date falls 1600 days (judgment) after May 21, 1957 when the UN Security Council shelved the Suez issue. The 1961 terminal will also be 2 x 888 days before August 18, 1966, which is another important "Renewal" milestone in the King's Chamber symbolism (top of Chart VI). The 888 factor, the Christ number, is itself a symbol of renewal. For details relating to August 18, 1966, refer to the article, "Harbingers of Restoration," in the November 1959 issue of DESTINY (pp. 227-230).*

A 420-day time-period extends from December 1 to January 24, 1961. This date will be 1260 plus 286 days after the Anglo-French invasion force sailed for Suez on October 31, 1956 and 1290 days after July 14, 1957 when Egypt gave jet planes to Saudi Arabia. The 420 factor, one-sixth of the 2520-day Biblical trial or probation period, marks successive phases of unfolding judgment upon the human world order (Chart V).

President Eisenhower opened his 11-nation goodwill tour in Italy on December 4. A striking set of chronological measures mark the historic event. It came exactly 1290 plus 666 days after Great Britain announced her evacuation of the Suez Canal Zone, the combination of numbers connoting *desolation* of the *human world order*. No less significantly, December 4 fell pre-



cisely 1600 days (space or extent of judgment) after the Geneva Summit Conference opened on July 18, 1955. And the Eisenhower tour began 286 days (displacement or human error) after Prime Minister Macmillan arrived in Moscow on February 21, 1959 for talks with Russian leaders.

Especially noteworthy is the fact that December 4 fell 666 days before September 30, 1961, from which a 1040-day fruition interval extends to the August 5, 1964 Junction date, when, in King's Chamber symbolism, the nation Israel meets the Overcomers. This sequence of time-measures suggests that "man's way" (666) of mishandling world affairs has about run its course and will soon glean the inevitable harvest of bitter fruit (Chart IV).

As President Eisenhower received a tumultuous welcome in Pakistan on December 7, Washington officials revealed that the United States had approved a 22-million-dollar loan to the country and had also signed a new agreement to guarantee private American investment in India. Meanwhile, the Political Committee of the UN General Assembly, demonstrating anew its pernicious, irresponsible penchant for exacerbating world tensions, approved a resolution calling for discussions between France and the Algerian rebels. The developments came 2300 days after the August 20, 1953 King's Chamber terminal (Chart V).

Tribulation conspicuously preempted the headlines on December 10-11, the solar terminal of 12 x 1260 days after December 11, 1917 when British forces entered Jerusalem. During a four-hour conference with Prime Minister Nehru, President Eisenhower offered U. S. aid to the Indian army should Red Chinese border attacks lead to all-out war against India. Meanwhile, Tunisian President Bourguiba arrogantly told the

*Now a chapter in *Day of Compulsion*, p. 12. Twenty-five cents postpaid, Destiny Publishers, Merrimac, Mass.

United States to keep hands off the way Tunisia uses American aid or his country would look elsewhere for help. Iran alerted its border with Iraq after a frontier skirmish. Washington announced that all U. S. troops would be withdrawn from Iceland. In Paris, Gen. Nathan F. Twining charged that France was mainly responsible for NATO's dangerous weakness. The incensed French subsequently demanded an emergency meeting of the NATO Council. And in New York, the UN agreed to set up a permanent committee on the peaceful uses of outer space.

These developments also came 880 days (Divine intermediation) after July 14, 1957 when Egypt gave jets to Saudi Arabia. And a 666-day interval separates December 10-11 from October 7, 1961, which falls 2 x 888 days before the important August 18, 1966 "Renewal" date (top of Chart VI).

The course of world events makes plain that the day of reckoning for America and Britain is near at hand. Their ruthless enemy is not to be deterred by patchwork alliances and goodwill tours. When the hour of decision comes, they will find that the task of establishing world peace, in fact even that of preserving their people from extinction, is beyond human capacity. Until that realization dawns, no progress toward solution of their problems can be made.

America and Britain will escape, not because of their own efforts, but because God will "do it for them." Over and over this ultimate intervention in mundane affairs is pledged in the pages of Holy Writ:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." (Ez. 37: 26.)

More than lip service must be paid to the Prince of Peace. No idle words were uttered by Zacharias when he proclaimed that "the dayspring from on high"

would "guide our feet into the way of peace." Once the plea from Israel goes forth, the infinite power of the Redeemer, whose the world is, will quickly break the insoluble impasse created by human blundering and materialism.

(Continued from page 30)

far as 5,000 miles. Such an intelligence estimate was presented to NATO ministers by Adm. Walter F. Boone, U. S. member of the alliance's standing military group."

Yet, in spite of this threat to world peace, the NATO nations continue to argue over unified defenses. Furthermore, the construction of an air force underground operations center in the mountains near Colorado Springs, Colorado, has been halted. The reason given is that intelligence reports have downgraded the Soviet bomber threat to the United States. In view of the above missile build-up on the part of the Kremlin leaders in Soviet Russia who, in spite of all talk to the contrary, are preparing for the day when they will strike, American leadership is following a course that will lead to inevitable disaster.

(Continued from page 36)

porter states significantly:

"It looks as if Russia has decided that Afghanistan is her best gamble as a break-through point in her drive to spread Communism into the sub-continent of India and southeast Asia. American influence, even in the south, where they are building dams, is declining. The Americans admit it."

What this trained observer fails to mention is that Afghanistan is next-door neighbor to Persia. Notwithstanding that Mr. Khrushchev may profess to raise his hands in "holy" horror at the Chinese technique for harassing and humiliating New Delhi, the fact remains that by equally insidious methods the over-all plan of the Kremlin aimed at world domination proceeds apace.

(Continued from page 34)

and keep His judgments and do them. Therefore, the ultimate result of the Elijah work will bring about a great spiritual awakening to the need to practice righteousness, fulfilling Malachi's prediction that, with the acceptance of the call to return to righteousness, the Lord will not smite the earth with a curse. It will indeed bring about Divine intervention for, in the awakening to their responsibility as the people of His Kingdom, the way will be opened for the earth to be cleansed of all evil.

Looking to the day when the Elijah proclamation would go forth, Jesus declared we would not be able to go over the cities of Israel proclaiming the Gospel of the Kingdom before the Son of man comes (Matt. 10: 23). The Gospel of salvation has gone into every city, hamlet and town throughout the length and

breadth of the Israel lands. But the Kingdom evangel, climaxing in the Elijah proclamation, has not had such an extensive coverage, nor will it before the age ends, for, as the forerunner of the coming New Order of the Ages, it was to be proclaimed as a witness only — then the end of the age will come. Just as John the Baptist was the forerunner of the imminence of the coming of the Lord at His first appearing, so today the redoubled proclamation of the Elijah message signals the rapidity with which the present age is drawing to its close.

It is important, therefore, that we take heed and exercise greater wisdom in our generation than those of our Lord's day who failed to comprehend that in the spirit and power of Elijah the message of restoration was being proclaimed. If we are among the wise who understand, we may once more discern the mean-

ing of our Lord's words:

"And if ye will receive it, this is Elias [Elijah], which was for to come." (Matt. 11: 14.)

The identification of the fulfillment of the Malachi prediction is made known by the message being conveyed. The fact that the proclamation is going out today is most significant and it would be well for all to recognize this in order to be truly alert and live in a spirit of watchful expectancy, for the return of the Messiah, as King of kings and Lord of lords, is indeed imminent since He is already standing at the door preparing to enter.

OVERSEAS SUBSCRIPTIONS

Those who live in the sterling areas abroad may send their subscriptions to: C. E. SLEIGH, 2 Highfield Road North, Pelsall, near Walsall, Staffs., England. Subscription price per year: £1. + Southern African subscriptions may be sent through DESTINY PUBLISHERS OF SOUTH AFRICA, 301, 65 President Street, Box 3178, Johannesburg, South Africa. Subscription price per year: £1.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

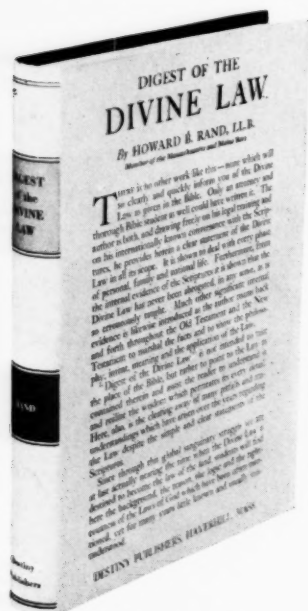
Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.



A full Concordant Index, with an Index to all Scriptures touching upon the law, make this a valuable textbook for the student.

DIGEST OF THE DIVINE LAW

By Howard B. Rand, LL. B.

THE WORLD today faces a major issue. Will it be the rule of law — or chaos! Just as there is a Divine Plan and a people chosen to carry out the purposes of God, there is also a Divine Law whose scope covers every phase of human conduct and every national requirement. DIGEST OF THE DIVINE LAW sets forth the justice, the equity and the righteousness of this law which is destined to become the law of the land.

The Ten Commandments are universally recognized as the highest moral code. Less known but equally important are other God-given laws which govern jurisprudence, monetary regulations, true standards of wealth, taxation, interest, debt and all other things which have to do with the moral and economic life of the family and the nation. We are bound by these laws just as surely as we are bound by the Ten Commandments.

Did you know that the Divine Law deals with all these vital matters? The following is only a partial list showing the scope and special detail of the Law as given in the Bible and pointed out in *Digest of the Divine Law*:

- | | | | |
|--|--------------------------------------|--------------------------------------|-------------------------------------|
| 1) Military Training | 8) Qualifications for Office-holding | 15) Accidental Death | 23) Slavery |
| 2) War | 9) Government Organization | 16) Private Ownership | 24) Tax Exemptions |
| 3) Vacations | 10) Scope of Government | 17) Property Rights | 25) Government Revenue |
| 4) Interest | 11) Stealing | 18) Taxes | 26) Ownership of National Resources |
| 5) Lending | 12) Penalty for Adultery | 19) Conscription for War | 27) Legislative Enactments |
| 6) Imprisonment, Restoration, Capital Punishment | 13) Prohibited Foods | 20) Exemptions from Military Service | 28) Indebtedness |
| 7) Labor Relations | 14) Sanitation | 21) Court Procedure | 29) Kidnapping |
| | | 22) Standard of Value | 30) Compensations for Injury |

There is no other work like *Digest of the Divine Law* — none that will so clearly and quickly inform you of the Divine Law as given in the Bible. Here, also, is the clearing away of many pitfalls and misunderstandings which have arisen throughout the years regarding the Law of the Lord despite the clear statements of the Scriptures. This book, at this time in history, deserves a careful reading by Bible teachers, Christian leaders and every student of political economy.

The fourth edition, just off the press, sells for \$3.00 postpaid. We still have a few hundred copies of the third edition and while they last the price remains \$2.00 per copy postpaid. There is no change whatever in the editions themselves; the increase in the cost of printing has necessitated the advance in price of the fourth edition.

Clothbound

248 Pages

\$2.00 Postpaid

Price in Sterling: 15s 6d Postage Included

DESTINY PUBLISHERS, Merrimac, Massachusetts